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facts given in the Gospels. It is suggested (page 21) that mothers were accustomed to bring their children to a revered rabbi for his blessing. But does not the attitude of the disciples, when Jesus was asked to bless the children, constrain us to say with Edersheim that this relation to them was contrary to all Jewish notions and incompatible with the supposed dignity of a rabbi? One might also be inclined to side with Weiss rather than with our author in his interpretation of the famous passage, "Render unto Cæsar," etc. Jesus' reply was practically a declaration that He did not propose to interfere with the Roman sovereignty of Judea, and so far, at least, Jesus, with conscious purpose, told the questioners and the people generally that He was not the Messiah of their expectations. On page 24 it is said that Jesus was weary "with months of earnest teaching" as He sat by Jacob's well. Doubtless this may have been true, but does not the narrative state that it was the journey that had wearied Him? Dr. Broadus has many "asides" in the course of these lectures, but none is more masterly and interesting than the paragraph in which he shows that the "having all things in common" in the early church was nothing like communism. His discussion of the date and trustworthiness of the Gospels in the third lecture shows a clear understanding of these vexed questions. All the way through the book appear that easy mastery of the great facts and that grasp of fundamental principles which we understand better when we learn from the preface that "the little volume is the fruit of life-time studies, and has been prepared with the author's best exertions, and a great desire to promote the knowledge of Jesus, the most excellent of the sciences." May it do much good.

### The Gospel History.

*The Gospel History of our Lord and Saviour Jesus Christ, in a connected narrative in the words of the Revised Version.* Arranged by Rev. C. C. James, M. A. London and New York: Macmillan and Co. Price \$1.10.

The plan which was followed in making up this little book is stated by the author as follows: "First, I arranged the parallel passages, side by side, as denoted by the best authorities. Then taking the fullest account of each event as the ground-work, I have endeavored to weave into that the additional facts, traits or illustrations which are found in the other narratives; assuming first of all that St. Luke did what he intended to do, viz., to write his history 'in order.'" Whatever was not thus woven into the thread of the story is placed in a "table of variations" at the end of the volume. These statements together with the title page give a sufficiently definite idea of the book. The arrangement and interpretation of the events do not differ as a general rule from those ordinarily accepted. It is taken for granted that there are two rejections at Nazareth, two cleansings of the Temple. In the narrative of the Last Supper that order is adopted which brings the instituting of the supper after the departure of Judas. The arrangement of Luke's material commonly supposed to belong to a Perean ministry is peculiar and not at all satisfactory. Chapters seven to eleven of John are placed before Luke's chapters ten to eighteen, thus making the raising of Lazarus precede the sending out of the seventy. The book as a whole does not serve the purpose as well as Cadman's "Christ in the Gospels," though its clear print and delicately tinted paper make it very attractive.